THE END OF THE AGE

A Study of the Great Falling Away, the Preservation of Scripture, Babylon, and the Last Days

Chapter I — The Great Falling Away

There are certain periods in the history of the Christian church when the signs of spiritual decline become impossible to ignore. The Scriptures themselves warn that such a condition would precede the consummation of the present age. The apostle Paul gave this solemn warning:

> “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”
> —2 Thessalonians 2:1–4, KJV

The passage presents the falling away as something that precedes the revealing of the man of sin. The question, therefore, is what kind of falling away the apostle had in view.

The manuscript's answer is that falling away involves departure from something previously held. The Lord Himself used similar language in His explanation of the sower:

> “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”
> —Luke 8:13, KJV

The writer of Hebrews likewise spoke of those who had been enlightened, had tasted of the heavenly gift, had been made partakers of the Holy Ghost, and had tasted the good Word of God and the powers of the world to come:

> “If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”
> —Hebrews 6:6, KJV

Paul also gave an explicit warning concerning the latter times:

> “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
> Speaking lies in hypocrisy; having their conscience seared with a hot iron;

> Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."
> —1 Timothy 4:1–3, KJV

The great falling away, therefore, is presented in the manuscript as a departure from sound doctrine and from the simplicity of faith in Christ.

It argues that this departure becomes especially serious when churches begin to mingle the grace of God with human merit. The manuscript emphasizes salvation by grace through faith and rejects the notion that a sinner must first reform his entire life before he may receive God's free gift.

At the same time, the writer distinguishes salvation from Christian service. Believers may neglect the Scriptures, become careless in doctrine, grow weak in their witness, or become spiritually ineffective. Paul therefore instructed Timothy:

> "Till I come, give attendance to reading, to exhortation, to doctrine."
> —1 Timothy 4:13, KJV

And again:

> "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
> —1 Timothy 4:15–16, KJV

The manuscript understands this as a warning concerning Christian usefulness and preservation from doctrinal error rather than a denial of God's saving grace.

In the midst of such conditions, the manuscript describes a faithful remnant. These believers continue to hold to the Scriptures, preach the gospel, and warn others not to be deceived.

The central warning remains the same: the believer must not be easily shaken, troubled, or deceived. The falling away is presented as a serious departure from truth, and the answer is continued faithfulness to the Word of God.

Chapter II — The Corruption of the Holy Scriptures

If the Word of God is the believer's defense against deception, then any attack upon the Scriptures becomes a matter of the greatest importance.

The manuscript begins with the familiar description of God's Word:

> "For the word of God is quick, and powerful, and sharper than any twoedged sword."
> —Hebrews 4:12, KJV

The argument is straightforward: if the people of God are to distinguish truth from error, they must possess and know the Word of God.

The manuscript then turns to the doctrine of preservation. It cites:

> “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
> Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”
> —Psalm 12:6–7, KJV

The manuscript uses this passage as a principal text in support of its belief that God's Word has been preserved.

It then gives a historical account of the English Bible, moving from Erasmus and the Textus Receptus through Tyndale, Coverdale, Matthew's Bible, the Great Bible, the Geneva Bible, and the Bishops' Bible, before reaching the King James translation.

The manuscript emphasizes the labor of the translators and the long history of English Bible translation preceding the King James Bible. Its position is that the King James Bible represents the culmination of that historical development.

It then contrasts the Textus Receptus tradition with later critical-text editions and modern English translations. The manuscript specifically discusses passages such as Acts 8:37, 1 Timothy 3:16, Hebrews 1:8, Micah 5:2, and Isaiah 14:12.

The KJV wording of Acts 8:37 is:

> “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”
> —Acts 8:37, KJV

Likewise, the KJV reads:

> “And without controversy great is the mystery of godliness: God was manifest in the flesh…”
> —1 Timothy 3:16, KJV

And concerning the Son:

> “But unto the Son he saith, Thy throne, O God, is for ever and ever…”
> —Hebrews 1:8, KJV

The manuscript's argument is that weakening such passages weakens confidence in fundamental Christian doctrines.

It also emphasizes Christ's promise concerning His words:

> “Heaven and earth shall pass away, but my words shall not pass away.”
> —Matthew 24:35, KJV

The conclusion of the chapter is that Christians should take seriously the preservation of Scripture and should not casually surrender biblical doctrine to changing religious fashions.

Chapter III — The Preservation of the Pure Word

The preservation of Scripture is one of the central themes of the manuscript.

The writer points again to Psalm 12:

> “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
> Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”
> —Psalm 12:6–7, KJV

The manuscript argues that inspiration and preservation belong together. If God gave His Word to mankind, the writer reasons, there must also be a continuing testimony of that Word among His people.

The chapter then follows the historical development of the biblical text through the ancient churches, the Byzantine manuscript tradition, the work of Erasmus, and the English Reformation.

William Tyndale occupies an important place in the narrative. His work to place the Scriptures into the language of ordinary English-speaking people is presented as a major stage in the history of the English Bible.

The manuscript then describes the succession of English Bibles: Coverdale, Matthew's Bible, the Great Bible, the Geneva Bible, and the Bishops' Bible. Finally, it reaches the translators appointed under King James.

The manuscript emphasizes that these men worked collectively, comparing earlier English translations with the underlying Hebrew and Greek texts.

The resulting King James Bible became one of the most influential English Bibles in history.

The chapter then contrasts this history with later critical-text approaches. The manuscript's conclusion is that Christians should hold firmly to the Scriptures rather than permit uncertainty concerning the biblical text to become a source of doctrinal instability.

Its final appeal is therefore simple: when confronted with the question, “Yea, hath God said?” the believer should return to the Word of God.

Chapter IV — The Coming of the Lord

One of the most important prophetic questions concerns the order of events surrounding the return of Christ.

The manuscript rejects the teaching that the church will necessarily be removed before all tribulation occurs. It argues instead that the gathering of believers is associated with the visible coming of Christ.

Paul wrote:

> “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God…”
> —1 Thessalonians 4:16, KJV

The passage continues:

> “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”
> —1 Thessalonians 4:17, KJV

The manuscript places this event alongside Christ's statement in Matthew 24:

> “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light…”
> —Matthew 24:29, KJV

Christ then said:

> “And then shall appear the sign of the Son of man in heaven… and they shall see the Son of man coming in the clouds of heaven with power and great glory.”
> —Matthew 24:30, KJV

And:

> “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect…”
> —Matthew 24:31, KJV

The manuscript therefore sees a correspondence between the trumpet, the clouds, the coming of Christ, and the gathering of His people.

It also distinguishes tribulation from God's wrath. Jesus told His disciples:

> “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”
> —John 16:33, KJV

Paul and Barnabas likewise confirmed the disciples:

> “That we must through much tribulation enter into the kingdom of God.”
> —Acts 14:22, KJV

The chapter therefore urges Christians to remain watchful rather than careless.

Chapter V — Blind Favour Toward Those Who Reject Christ

The manuscript next examines the relationship between biblical promises concerning Abraham and the rejection of Christ.

God promised Abraham:

> “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”
> —Genesis 12:3, KJV

Paul explains the significance of Abraham's seed:

> “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”
> —Galatians 3:16, KJV

And:

> “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”
> —Galatians 3:29, KJV

The manuscript argues that these promises must therefore be understood through Christ rather than apart from Him.

It also warns against supporting teachings that deny the identity or deity of Christ.

John wrote:

> “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”
> —1 John 2:22, KJV

The manuscript then applies this principle to religious systems that reject the Son while claiming continuity with biblical faith.

It further discusses the possibility of a future temple and connects that expectation with Paul's warning concerning the man of sin:

> “So that he as God sitteth in the temple of God, shewing himself that he is God.”
> —2 Thessalonians 2:4, KJV

The chapter concludes by directing the believer toward the heavenly rather than merely earthly hope.

Chapter VI — Perilous Times

Few passages describe moral decline more directly than Paul's warning to Timothy:

> “This know also, that in the last days perilous times shall come.”
> —2 Timothy 3:1, KJV

Paul then gives the characteristics of those times: men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and increasingly indifferent toward God.

The manuscript applies these descriptions to the social conditions of the modern world.

It speaks of materialism, pride, entertainment, sexual immorality, violence, dishonesty, betrayal, and the rejection of biblical authority.

The passage concludes with a particularly serious warning:

> “Having a form of godliness, but denying the power thereof: from such turn away.”
> —2 Timothy 3:5, KJV

The danger, therefore, is not merely atheism. It is also religion without spiritual power, religious language without genuine submission to God, and outward Christianity without confidence in the supernatural truths of Scripture.

Yet Paul does not leave the believer without instruction.

> “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.”
> —2 Timothy 3:14, KJV

And:

> “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”
> —2 Timothy 3:16, KJV

The answer to perilous times is therefore continued faithfulness to Scripture.

Chapter VII — Living in the Last Days

The term “last days” is not restricted to one brief period immediately preceding Christ's return. The manuscript points out that the New Testament itself describes the age beginning with Christ as the last days.

Peter quoted Joel on the day of Pentecost:

> “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh…”
> —Acts 2:17, KJV

Hebrews likewise declares:

> “Hath in these last days spoken unto us by his Son…”
> —Hebrews 1:2, KJV

John wrote:

> “Little children, it is the last time…”
> —1 John 2:18, KJV

As the age progresses, however, the Scriptures describe increasing signs of rebellion and unbelief.

Peter warned of scoffers who would ask:

> “Where is the promise of his coming?”
> —2 Peter 3:4, KJV

But the apostle answered:

> “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward…”
> —2 Peter 3:9, KJV

The church is therefore not called to surrender to despair.

Daniel wrote:

> “But the people that do know their God shall be strong, and do exploits.”
> —Daniel 11:32, KJV

The manuscript applies this principle to Christian witness. The believer's responsibility is not to retreat from the world, but to remain faithful, preach the gospel, instruct others, and continue the work God has given him.

Chapter VIII — Babylon in Revelation

The book of Revelation introduces Babylon as one of the great mysteries of the last days.

John saw a beast rising from the sea, possessing seven heads and ten horns. Revelation 13 describes the beast as resembling a leopard, having the feet of a bear and the mouth of a lion.

The dragon gives the beast:

> “his power, and his seat, and great authority.”
> —Revelation 13:2, KJV

The beast exercises authority over:

> “all kindreds, and tongues, and nations.”
> —Revelation 13:7, KJV

Revelation then describes Babylon as a woman seated upon a scarlet-colored beast:

> “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”
> —Revelation 17:5, KJV

The woman is associated with great wealth, political power, spiritual corruption, and persecution of God's people.

The angel explains:

> “The seven heads are seven mountains, on which the woman sitteth.”
> —Revelation 17:9, KJV

The ten horns represent ten kings who give their power to the beast.

Eventually, Babylon is judged.

> “Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.”
> —Revelation 18:10, KJV

The manuscript interprets Babylon as more than the ancient city. It regards Babylon as the final expression of a recurring system of rebellion, political domination, spiritual corruption, commerce, and opposition to God.

Chapter IX — Who Is Babylon?

The ancient city of Babylon stood in the land of Shinar and became the great symbol of human rebellion against God.

Genesis records the people saying:

> “Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name…”
> —Genesis 11:4, KJV

God confounded their language and scattered them.

The manuscript sees a recurring pattern thereafter: Babylon, Medo-Persia, Greece, and Rome represent successive world empires, while the final prophetic system gathers characteristics associated with these earlier kingdoms.

The manuscript considers several possible identifications of Babylon and argues against identifying the final Babylon with Jerusalem.

Its central distinction is that Revelation describes Babylon as a great commercial and political power whose merchants mourn her destruction.

Revelation records:

> “For no man buyeth their merchandise any more.”
> —Revelation 18:11, KJV

The manuscript therefore argues that the final Babylon must correspond to a power possessing enormous international commercial influence, political influence, wealth, military strength, and cultural reach.

It ultimately develops the case that the United States corresponds to these characteristics.

That identification is the manuscript's interpretation of the prophetic evidence rather than a statement that the KJV explicitly names the United States.

The chapter closes with Christ's warning:

> “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”
> —Luke 21:28, KJV

Chapter X — The New World Order of Babylon

The manuscript describes the final Babylonian system as a worldwide political, religious, and economic structure.

Revelation describes the beast as receiving authority over:

> “all kindreds, and tongues, and nations.”
> —Revelation 13:7, KJV

The same passage describes worldwide worship of the beast.

Revelation 13 also states:

> “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.”
> —Revelation 13:16, KJV

And:

> “And that no man might buy or sell, save he that had the mark…”
> —Revelation 13:17, KJV

The manuscript therefore describes three dimensions of the final system: political authority, religious allegiance, and economic control.

Daniel's image is brought into the discussion as well. The kingdoms represented by gold, silver, brass, iron, and iron mixed with clay ultimately come under the judgment of God.

Daniel saw:

> “a stone was cut out without hands, which smote the image upon his feet…”
> —Daniel 2:34, KJV

That stone becomes a great mountain and fills the earth.

The manuscript understands this as a picture of Christ's kingdom ultimately replacing every human system of dominion.

Chapter XI — Babylon in the End Times

The final judgment of Babylon occupies a major section of Revelation.

John records the announcement:

> “It is done.”
> —Revelation 16:17, KJV

The great city is divided, the cities of the nations fall, and:

> “great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”
> —Revelation 16:19, KJV

Revelation 17 then describes the woman upon the scarlet beast, while Revelation 18 describes the commercial collapse of Babylon.

Her destruction is sudden:

> “For in one hour is thy judgment come.”
> —Revelation 18:10, KJV

The merchants mourn because the world's commerce has suddenly vanished.

The chapter emphasizes the distinction between Babylon and Jerusalem as presented by the manuscript. Jerusalem undergoes its own prophetic judgment, while Babylon is described as the great commercial city that is ultimately destroyed.

The final result is complete:

> “Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”
> —Revelation 18:21, KJV

The manuscript's central warning is that no earthly economic or political power is permanent. Every system opposed to God will eventually fall.

Chapter XII — Babylon and the United States

The manuscript now brings its argument to its most specific conclusion.

It traces the Babylonian principle from Babel through the successive empires of the ancient world and finally to the prophetic system described in Revelation.

It then argues that the final Babylon cannot simply be the ancient city because the ancient city has long been destroyed.

The manuscript further argues that neither Rome nor Jerusalem completely satisfies all the characteristics given in Revelation.

It then identifies the United States as the present expression of the Babylonian system described in its interpretation of prophecy.

The argument rests upon characteristics such as international commerce, military power, cultural influence, wealth, political alliances, and enormous participation in worldwide trade.

The manuscript therefore presents the United States not merely as a nation, but as the modern expression of the spirit of Babylon.

This conclusion should be understood as the manuscript's prophetic interpretation rather than as an explicit identification made in the biblical text itself.

The warning to believers, however, remains directly biblical:

> “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”
> —Revelation 18:4, KJV

The final appeal is not ultimately political. It is spiritual.

Every individual must examine himself before God.

> “For all have sinned, and come short of the glory of God.”
> —Romans 3:23, KJV

And:

> “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”
> —Romans 6:23, KJV

The answer is faith in Christ.

> “Believe on the Lord Jesus Christ, and thou shalt be saved…”
> —Acts 16:31, KJV

And:

> “He that believeth on the Son hath everlasting life…”
> —John 3:36, KJV

Chapter XIII — Transhumanism: What It Is and Wherefore It Cometh

Among the newer philosophies of the modern world is the movement commonly called transhumanism.

The manuscript describes transhumanism as the desire to overcome human limitations through technology: genetic modification, artificial intelligence, cybernetic enhancement, brain-computer interfaces, synthetic bodies, and attempts to extend human life indefinitely.

The underlying ambition, as the manuscript presents it, is the desire to overcome the limitations placed upon mankind by the Creator.

The modern language is technological, but the manuscript argues that the underlying aspiration is ancient.

The serpent told Eve:

> “Ye shall be as gods…”
> —Genesis 3:5, KJV

The manuscript sees a parallel between that ancient temptation and modern ambitions to remake human nature.

The fear of death is another major theme.

Hebrews says that mankind was:

> “through fear of death were all their lifetime subject to bondage.”
> —Hebrews 2:15, KJV

The manuscript argues that attempts to obtain physical immortality through technology cannot provide the spiritual life promised by God.

It describes three broad technological ambitions: changing the human body genetically, replacing bodily parts with machines, and eventually attempting to transfer or reproduce consciousness in machines.

Whatever technological advances may occur, the manuscript insists that technology cannot provide the eternal life promised through Jesus Christ.

The biblical answer is not technological immortality but redemption.

Chapter XIV — Transhumanism and the Holy Scriptures

The manuscript develops its argument further by returning to Genesis.

After man's fall, God said:

> “Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
> Therefore the LORD God sent him forth from the garden of Eden…”
> —Genesis 3:22–23, KJV

The manuscript understands this as evidence that fallen humanity was not permitted to obtain physical immortality by its own means.

It then returns to Babel:

> “And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.”
> —Genesis 11:6, KJV

The Lord subsequently confounded their language.

The manuscript sees both Eden and Babel as examples of humanity attempting to cross boundaries established by God.

It also invokes the pride of Lucifer:

> “I will ascend into heaven, I will exalt my throne above the stars of God…”
> —Isaiah 14:13, KJV

And:

> “I will be like the most High.”
> —Isaiah 14:14, KJV

The manuscript interprets this as the ultimate expression of creaturely pride.

Yet Scripture provides another answer to death:

> “Who only hath immortality…”
> —1 Timothy 6:16, KJV

And Paul writes that Christ:

> “hath abolished death, and hath brought life and immortality to light through the gospel.”
> —2 Timothy 1:10, KJV

The distinction is therefore fundamental. Technology may alter the body, but it cannot reconcile a sinner to God.

Chapter XV — The Mark of the Beast

The mark of the beast represents, in the manuscript's presentation, the final expression of allegiance to the beast.

Revelation describes the system in unmistakable language:

> “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:”
> —Revelation 13:16, KJV

The economic consequence is equally explicit:

> “And that no man might buy or sell, save he that had the mark…”
> —Revelation 13:17, KJV

The passage concludes:

> “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”
> —Revelation 13:18, KJV

The manuscript emphasizes that the mark is not merely a commercial device. It is connected with worship and allegiance to the beast.

Daniel describes the hostile power making war against the saints:

> “I beheld, and the same horn made war with the saints, and prevailed against them;”
> —Daniel 7:21, KJV

But the saints ultimately belong to God.

Paul warned that a powerful deception would accompany the final rebellion:

> “And for this cause God shall send them strong delusion, that they should believe a lie:”
> —2 Thessalonians 2:11, KJV

The manuscript therefore urges believers to remain sober and watchful.

Paul's warning concerning the man of sin remains central:

> “Let no man deceive you by any means: for that day shall not come, except there come a falling away first…”
> —2 Thessalonians 2:3, KJV

The Christian response is neither panic nor speculation, but faithfulness.

Chapter XVI — The Sum of These Things

When all the preceding themes are brought together, the manuscript presents a single broad picture of the last days.

First comes the falling away.

Second comes corruption and confusion concerning the Word of God.

Third comes the spread of false doctrine.

Fourth comes deception concerning the coming of Christ.

Fifth comes increasing rejection of the Son of God.

Sixth comes the moral deterioration described as perilous times.

Seventh comes the strengthening of the faithful remnant.

Then, in the manuscript's prophetic framework, the mystery of Babylon rises to prominence: a worldwide system of political, religious, and economic power.

The manuscript connects this with the concept of a New World Order, a worldwide governmental structure under the beast, worldwide worship of the beast, and an economic system controlled through the mark.

Alongside this development it places the rise of transhumanism—the attempt of mankind to overcome physical limitations and ultimately death through technology.

The manuscript sees these movements as different expressions of the same ancient ambition: humanity attempting to exalt itself above the authority of God.

Yet the final word does not belong to Babylon, technology, the beast, or the man of sin.

It belongs to Jesus Christ.

Paul wrote:

> “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”
> —2 Thessalonians 2:8, KJV

Revelation describes Christ as:

> “KING OF KINGS, AND LORD OF LORDS.”
> —Revelation 19:16, KJV

The kingdoms of men therefore have a limit.

The systems of this world have a limit.

The power of the beast has a limit.

Babylon has a limit.

Death itself has a limit.

But the kingdom of Christ shall endure.

The proper response of the believer is therefore not fear, but faithfulness. The Christian is called to continue in the Scriptures, to preach the gospel, to warn the lost, to stand against false doctrine, and to remain faithful to Christ.

Paul's instruction remains appropriate:

> “But continue thou in the things which thou hast learned and hast been assured of…”
> —2 Timothy 3:14, KJV

The believer is to hold fast to the truth, regardless of how dark the age may become.

The night may indeed be far spent, but the Christian's hope is not in the political systems of this world, nor in technology, wealth, military power, or human wisdom.

The hope is in Jesus Christ.

And the final prayer of Scripture remains:

> “Even so, come, Lord Jesus.”
> —Revelation 22:20, KJV